The Triumph of Lyndon LaRouche

Schiller Institute Memorial for

Lyndon H. LaRouche, Jr.

(September 8, 1922 - February 12, 2019)

June 8, 2019
Manhattan

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Lyndon H. LaRouche, Jr. (1922–2019)

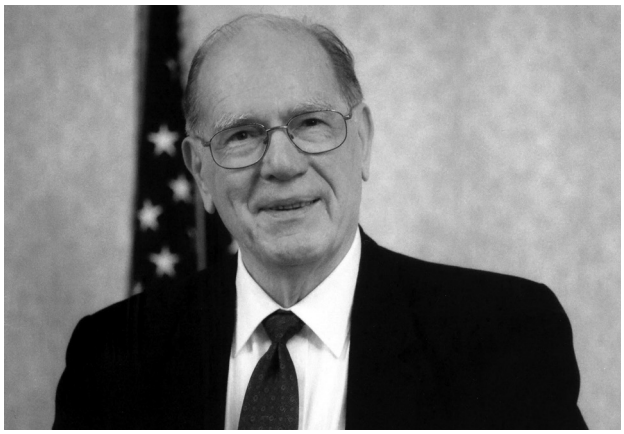
Lyndon H. LaRouche, Jr., the American economist and statesman who compiled, between 1957 and 2007, the most accurate record of economic forecasting in the world, passed away on February 12, 2019. The author of thousands of articles and over 100 books and book-length pamphlets and strategic studies, LaRouche was one of the most controversial political figures in all of American history.

One reason for this was LaRouche's proud, vigorous, and enduring Presidential campaign, 1976–2004, to re-establish American Constitutional self-government following the 1963–1968 assassinations of John F. Kennedy, Malcolm X, Martin Luther King, Jr., and Robert F. Kennedy. Another reason was his successful establishment of an independent news service and intelligence gathering capability that allowed him and his associates to develop an unfiltered evaluations process, which was unique in journalism, and which equipped them to accurately report the true state of the American economy, and often, the true nature of otherwise mysterious American and international political processes.

LaRouche also created an international philosophical association, on the basis of re-creating the knowledge about the millennia-old controversy between the Platonic tradition and the school of Aristotle, the fight between the republican model of state and the oligarchical system of empire.

LaRouche's reach outside the United States was the result of his successful recruitment of hundreds of politicized students from many nations, particularly in Europe, and the Americas. This self-selected intelligentsia gave him the power to originate and implement policy shifts through the deployment of modest but well-trained and extremely well-informed units that catalyzed much larger forces in various nations to sometimes act as "one mind across many continents."

LaRouche was known for his insistence that all citizens of the United States, as well as citizens of any sovereign nation, have the responsibility to educate themselves on the crucial matters of policy that affect the future of their nations, and of humanity; to propose and defend only those policies that "promote the General Welfare" of "ourselves and our posterity"; and to defeat predatory



Lyndon LaRouche in 2003, during his eighth campaign for U.S. President.

financial measures enacted in the pursuit of racialist depopulation policies, sometimes disguised as "environmentalism" or "sustainable development" aimed particularly at the nations of Africa, Asia, and Central and South America.

Prominent international persons and institutions have recently begun reporting about LaRouche; however, despite his having been one of America's most prolific writers, no "major media source" has yet dared to quote Lyndon LaRouche's actual views on any policy matter for which he was noted. This fear of LaRouche is notable, but not new. It was always true that the power of the ideas of LaRouche, as much as, or even more than the person of LaRouche, was deeply feared by his opponents. That fear will not abate with his physical demise.

LaRouche's Four Laws, his proposal for a United States-Russia-China-India Four Powers Agreement, his invention of the 1983 Strategic Defense Initiative (SDI) announced by then-President Ronald Reagan, and his unique five-decade advocacy of thermonuclear fusion power cannot be allowed to be mentioned by "mainstream media" today, even upon the occasion of LaRouche's death. Were the American people now to know about these policies, and thereby learn what they had been denied by the decades-long enforced conspiracy of silence around LaRouche, particularly during the financial crises and useless predatory wars of the past 15 years, they would immediately conclude that someone

has been trying very hard all these years to keep them away from Lyndon LaRouche's ideas.

"He's a bad guy, but we can't tell you why" will no longer suffice as an explanation for these people, as to why they should not, even now, know "*who Lyndon LaRouche is*." In successfully breaking the confines of fake news at this moment, the real Lyndon LaRouche can finally be heard and become known. To that end, the following brief, very incomplete account of his life and work is supplied.

The Development of a World Statesman

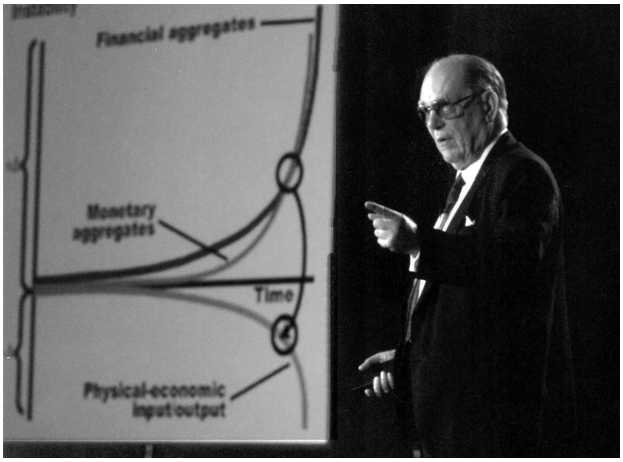
LaRouche established himself over more than four decades as the foremost enemy of the British Imperial System, in both its pre-World War II and ongoing post-war Commonwealth incarnations. LaRouche's service in World War II, particularly in the China–Burma–India theatre, was personally decisive. "It was the experience in Calcutta, in 1946, which defined my principal lifelong commitment, that the United States should take post-war world leadership in establishing a world order dedicated to promoting the economic development of what we today call 'developing nations,'" LaRouche wrote in his autobiography, *The Power of Reason: 1988*. LaRouche began to do battle with the "political economic theorists" and slave-traders of the modern-day British East India Company, whose theories dominated American university Economics departments in the aftermath of World War II.

LaRouche fiercely opposed the conception of man as a beast, advocated by Francis Bacon, Thomas Hobbes, Parson Thomas Malthus, and John Locke. Instead, LaRouche re-established the science of physical economy in the United States, a science invented in 1672 by the German philosopher Gottfried Leibniz, inventor of the calculus and co-inventor of the steam engine. Through an intensive period of study between 1948 and 1952, LaRouche advanced his independent studies in physical science in order to develop his method of economic forecasting. The 1983 book, *LaRouche: Will This Man Become President?* states: "What LaRouche first recognized during 1952, was that by adopting a conception of energy which is fully consistent with [Bernhard] Riemann's 1854 dissertation, 'On the Hypotheses Which Underlie Geometry,' it is possible to measure both technology and economic growth in terms of energy so defined. In LaRouche's work, economic value—real economic growth—is measured primarily in terms of increases of the potential relative population density of society."

LaRouche, however, looked at all of his work on physical economy as the specific expression of a deeper epistemological task. In his 1988 article, "Beethoven as a Physical Scientist," LaRouche writes:

> My most important discoveries, in every field which I have contributed, are based upon my successful refutation of the famous Kantian paradox reasserted in Immanuel Kant's *Critique of Judgment*. Kant asserted two things of relevance here.
>
> First, he insisted that although creative processes responsible for valid fundamental scientific discoveries exist, these processes themselves are beyond all possible human understanding. That I proved to be false, and from that proof developed an approach to intelligible representation of those creative processes, and hence the implicit measurement of technological progress as such.
>
> Second, on the basis of the first assumption, Kant argued that there were no intelligible criteria of truth or beauty in aesthetics. The toleration which has been gained so generally by all modern irrationalism in matters of art, has depended upon German and other acceptance of this thesis on aesthetics advanced by Kant and Friedrich Carl von Savigny later.

The prolific nature of Lyndon LaRouche's writings, in the fields of music, economics, history, language, and the physical sciences, inspired many collaborations and exchanges with people throughout the world. LaRouche, importantly, was a statesman—not a politician—a practitioner of statecraft, in the Socratic-Athenian sense. He established organizations through teaching, starting with a several-part lecture series in 1966, through which he advanced and debated his method of economic fore-



LaRouche uses a diagram to make an economic point during a 2002 speech.

casting, especially on university campuses. Many first encountered LaRouche on one side of a debate, held with campus economic and political authorities of the 1970s. This ended after LaRouche's famous 1971 debate with economist Abba Lerner, who lost by admitting that if the austerity policies of German Finance Minister Hjalmar Schacht had been implemented in the 1920s, "Hitler would not have been necessary." Within months, no one could be found to debate LaRouche, and no such debates ever again occurred.

LaRouche's lectures on what were at the time called "dialectical economics," were precisely that—dialogues between LaRouche and philosophical, economic and scientific figures from history, portrayed by him with storyteller precision, always done without notes, and often done without any books at all. Students were supplied with an extensive syllabus of reading material, with suggested readings detailed week by week. One student recalled that "passages were referred to from a work like Kant's *Critique of Practical Reason,* for example. You would be told to read it. If you did so, and came to the class the next week, he would first describe what his idea was of the passage, which was persuasive as well as accurate. He would then proceed to destroy it piece by piece, and because you had read it, and accepted it, you got to discover the fallacies lurking at the bottom of your own mind. He demonstrated to you the difference between reading and thinking. They weren't classes: they were soliloquies. And that's how we got interested."

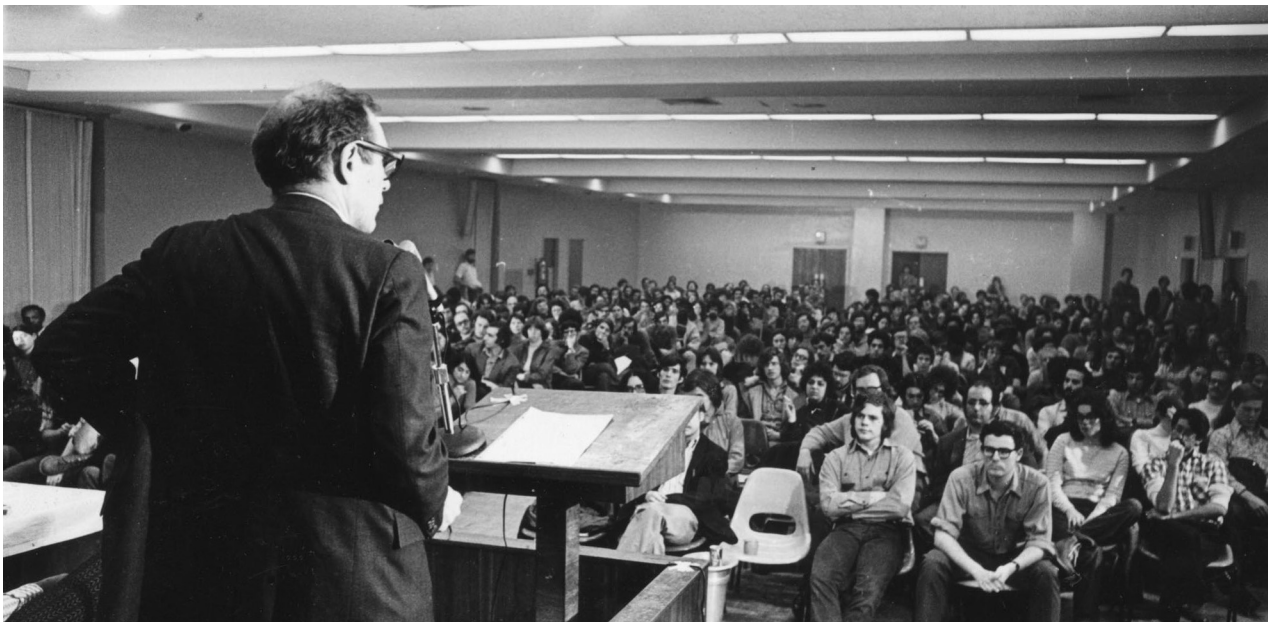
LaRouche's primary organization was the National (later International) Caucus of Labor Committees, a philosophical association organized as a "system of conferences," usually held twice yearly. From this association sprang many other organizations, such as the Fusion Energy Foundation, the U.S. Labor Party, the National Democratic Policy Committee, the Anti-Drug Coalition, and others. LaRouche also founded and worked with organizations in France, Germany, Italy, Sweden, Canada, Denmark, Mexico, Colombia, Peru, Australia, and many other nations.

In December of 1977, LaRouche married Helga Zepp of Germany, later the creator of the Schiller Institute, a policy institution for the promotion of statecraft and a renaissance of Classical culture.

"In the fall of 1977, I suggested that we marry…. I was a little surprised, but pleasantly, when she agreed…. There was nothing ordinary about the lives of either of us, nor was it ever likely to be otherwise. We married in Wiesbaden on December 29, 1977. The service was in German; the official of the *Standesamt* asked me in German, if I knew what was happening. There was laughter about that question among my friends for weeks afterward."

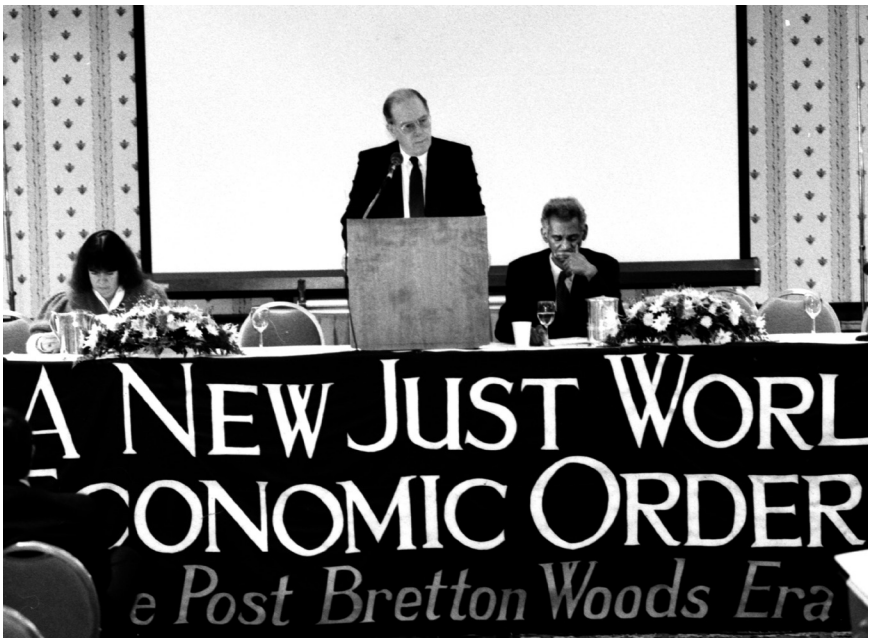
They remained married for 41 years.

The combative nature and polemical style of the campaigns, electoral and non-electoral, of LaRouche and his associates were unique in American political life in the 1970s, 1980s, and 1990s. LaRouche's 1976 half-hour broadcast, "Emergency Address to the Nation," was the



As LaRouche's economic forecasts bore fruit, his influence grew. He is shown here speaking at a 1976 conference of the International Conference of Labor Committees, an organization he founded.

first time an independent candidate had ever purchased that quantity of television time in a U.S. federal election. LaRouche appeared on television fifteen times during the Presidential election of 1984 in 30-minute segments, virtually inventing what would later be imitated as the "infomercial." The LaRouche Presidential candidacies, and the candidacies of his associates, including the running of 1,000 candidates for office in 1986 alone, both terrified LaRouche's opponents in the United States, and inspired others to have the courage not merely to run for office, but to support policies designed to benefit all of humanity, not merely "their local mud-hole."



Lyndon LaRouche addressing a 1988 conference calling for the creation of a new economic system, to replace the bankrupt and unjust world economic order. Seated at the podium with him are Helga Zepp-LaRouche, and Dr. Frederick Wills, former Foreign Affairs Minister of Guyana.

The eight LaRouche presidential electoral initiatives, from 1976 until 2004, were in fact a single campaign for the Presidency. LaRouche, through these interventions, powered by the daily street organizing and public discussions led by hundreds of members of his international movement, committed the "Promethean" act of "leapfrogging" the British-American Establishment's presumed influence in the corridors of power. The intellectual output of LaRouche and his movement, through his newspaper, weekly magazine, and periodic special reports and books, allowed the LaRouche movement to directly access the power of the American Presidency to change the world. While his successful campaign to propose the Strategic Defense Initiative "beam weapons" policy was LaRouche's most stunning success, it was only a reflection of the consistent approach to grand strategy which LaRouche taught to his associates, an approach that the philosopher Plato, or the theologian and organizer of the Council of Florence, Cardinal Nicholas of Cusa, would have readily endorsed.

One such policy-expression of grand strategy was the International Development Bank (IDB), a 1975 LaRouche proposal to replace the International Monetary Fund, and to develop what was then termed "the Third World" through providing for the export of, not only American-built technology, but entire cities. These cities were to be built as training sites for the rapid development of the skills of developing-sector populations, enabling them to create their own "full-set" economies, rather than become debt-slaves, as in fact occurred.

Persons such as Frederick Wills, the former Foreign Affairs Minister of Guyana, advocated LaRouche's IDB proposal in a 1976 session of the United Nations. Mexico's President José López Portillo and India's Prime Minister Indira Gandhi met with Lyndon and Helga LaRouche and adopted aspects of his proposals, many of which were presented as book-length treatments, such as "Operation Juárez" for Mexico and "The Industrialization of India: From Backwardness to Industrial Power in Forty Years" and a "A Fifty-Year Development Policy for the Indian-Pacific Oceans Basin"—all papers written by LaRouche in the early 1980s, and whose central outlook is still current, not only for today, but for the next decade or more.

The unorthodox method for dispersing these ideas advocated by LaRouche was Socratic: talking to people one on one. This daily street organizing occurred at unemployment centers, post offices, airports and traffic intersections, street corners, downtown areas and shopping malls. This direct contact with the American population resulted in LaRouche having a better reading on what was happening in the United States "from on the ground" than any other political force in the country. Corrupt elements of the Justice Department, and "quasi

non-governmental organizations" who were given the green light to illegally disrupt the Constitutionally-guaranteed right of LaRouche's associates to organize were forced to resort to characterizing the organization as a "cult" in order to dissuade citizens from contributing to companies associated with the LaRouche political movement.

None of LaRouche's detractors are able to deny his record of successful economic forecasts, including the collapse of the Bretton Woods System on August 15, 1971, the October 1987 collapse of the Wall Street stock market (which LaRouche forecast in May of that year), and his July 25, 2007 forecast, captured in webcast format, of what later became the September 2008 "trillions-dollar bailout." Some of the most stunning of LaRouche forecasts, though, were not, strictly speaking, economic. On Columbus Day, October 12, 1988, Lyndon LaRouche, speaking at Berlin's Kempinski Hotel Bristol, said:

> By profession, I am an economist in the tradition of Gottfried Wilhelm Leibniz and Friedrich List in Germany and of Alexander Hamilton and Mathew and Henry Carey in the United States. My political principles are those of Leibniz, List, and Hamilton, and are also consistent with those of Friedrich Schiller and Wilhelm von Humboldt. Like the founders of my republic, I have an uncompromising belief in the principle of absolutely sovereign nation-states, and I am therefore opposed to all supranational authorities which might undermine the sovereignty of any nation. However, like Schiller, I believe that every person who aspires to become a beautiful soul, must be at the same time a true patriot of his own nation, and also a world citizen.
>
> For these reasons, during the past 15 years I have become a specialist in my country's foreign affairs. As a result of this work, I have gained increasing, significant influence among some circles around my own government on the interrelated subjects of U.S. foreign policy and strategy. My role during 1982 and 1983 in working with the U.S. National Security Council to shape the adoption of the policy known as the Strategic Defense Initiative, or 'SDI,' is an example of this. Although the details are confidential, I can report to you that my views on the current strategic situation are more influential in the United States today that at any time during the past. Therefore, I can assure you that what I present to you now, on the subject of prospects for the reunification of Germany, is a proposal which will be studied most seriously among the relevant establishment circles inside the United States. *Under the proper conditions, many today will agree, that the time has come for early steps toward the reunification of Germany, with the obvious prospect that Berlin might resume its role as the capital.*

Targeted for Destruction

Two days after his Kempinski Hotel speech, federal indictments were issued against Lyndon LaRouche and several associates. Later, LaRouche, in speaking at the National Press Club on the indictments, stated: "One could say of the indictment itself, that all those that perpetrate offenses against God, or humanity, or both, are sooner or later punished."

This was not the first contrived legal action against LaRouche. An earlier prosecution of LaRouche in Boston had concluded with a mistrial in May 1988, and had already revealed what former U.S. Attorney General Ramsey Clark would later term "a broader range of deliberate and systematic misconduct and abuse of power over a longer period of time in an effort to destroy a political movement and leader, than any other federal prosecution in my time or to my knowledge." As documented in the 1989 book *Railroad!*, "The prosecution was caught hiding evidence and violating discovery obligations… There were also days of hearings on issues of classified information… Judge Keeton later found that the government had violated the discovery obligations and that there was serious government misconduct… The Boston mistrial was called a 'stinging defeat' for the government by the National Law Journal… When the case ended…, the jury declared they would have acquitted all of the defendants on all charges. 'There was just too much evidence of government misconduct in what was happening to the LaRouche campaign,' one juror was quoted as saying."

In the Boston trial, a May 5, 1986 document taken from Iran–Contra conspirator Oliver North's safe, and made available to the LaRouche defense through the offices of Lawrence Walsh, the independent counsel for the Iran–Contra investigation, referenced Fred Lewis, part of a crew of operatives, working under Vice President Bush's office, against LaRouche. This, combined with other revelations, led Judge Robert E. Keeton to hold weeks of hearings to determine the extent and impact of the prosecution's hiding of evidence. As a result, Judge Keeton, following the classified trail which he viewed in documents which he ordered be presented to him in camera, ordered a search of Vice President Bush's office for exculpatory evidence.

Panicked, the Justice Department rushed a new case to trial in Alexandria, Virginia, the backyard of the intel-

ligence community beholden to Vice President and former CIA head George Bush, in order to "place a thumb on the scales of justice." The Boston trial was scheduled for retrial on January 3, 1989. Before that could occur, the Alexandria court would indict, try, and convict LaRouche, in the space of two months—October 14 to December 16. The Boston retrial would never occur, and the true nature of the political persecution of Lyndon LaRouche would never be brought before an American jury, since Judge Albert Bryan, who presided over the Alexandria case, prevented the defense from exposing any of the government's activities, including an unprecedented government-instigated bankruptcy which prevented repayment of the political loans at the heart of the charges.

Yet, even this criminal abuse of law, which resulted in LaRouche's incarceration, was not the worst of actions carried out against the persons LaRouche and his wife, Helga Zepp-LaRouche. On October 6, 1986, there was an assassination attempt against LaRouche, about which LaRouche wrote in his 2004 pamphlet titled "'Convict Him, or Kill Him!' The Night They Came To Kill Me."

> On October 6, 1986, a virtual army of more than four hundred armed personnel descended upon the town of Leesburg, Virginia, for a raid on the offices of *EIR* and its associates, and also deployed for another, darker mission. The premises at which I was residing at that time were surrounded by an armed force, while aircraft, armored vehicles, and other personnel waited for the order to move in shooting. Fortunately, the killing did not happen, because someone with higher authority than the Justice Department Criminal Division head, William Weld, ordered the attack on me called off. The forces readied to move in on me, my wife, and a number of my associates, were pulled back in the morning.
>
> This was the second fully documented case of a U.S. Justice Department involvement in operations aimed at my personal elimination from politics.

Though LaRouche and six others were found guilty in an Alexandria, Virginia court on December 16, 1988, and were imprisoned on January 27, 1989, the international and national outcry against those corrupt convictions continues to this very day. *Executive Intelligence Review*'s September 2017 dossier, "Robert Mueller Is an Amoral Legal Assassin: He Will Do His Job If You Let Him" comprehensively reviews how the current special prosecutor against Donald Trump was a key component of the political persecution of Lyndon LaRouche in the 1980s.

During his time spent in prison, LaRouche continued to write, often by dictating whole chapters of book manuscripts on phone calls, sometimes without reference works of any kind. Apart from the collection titled The Science of Christian Economy and Other Prison Writings, LaRouche, while imprisoned, wrote and recorded many short works, including in the form of correspondence.

During 1989, as it became clear that the Soviet Union's Comecon sphere was experiencing increasing economic difficulties, LaRouche and his wife Helga cooperated intensely on a program called the "Productive Triangle Paris-Berlin-Vienna," which after the disintegration of the Soviet Union was extended into the "Eurasian Land-Bridge." After the elimination of the Iron Curtain, this program suggested the integration of the population and industrial centers of Europe with those of Asia through so-called development corridors. It was the only comprehensive peace plan for the 21st Century on the table at that time, an option which was fiercely countered by British and the Anglophile neo-cons in the United States, who instead pushed their policy of a unipolar world and neoliberal system. The Eurasian Land-Bridge, very early on, became known as "The New Silk Road." Over two decades later, the Chinese Belt and Road Initiative, which grew out of this concept, has become the primary locomotive of world physical economy.

Changing Thousands of Lives

Upon his release from prison on January 26, 1994, LaRouche continued his career as a forecaster. He developed his "Triple Curve" pedagogy in 1995 to illustrate to non-economists how the process of "Weimar Germany-like hyperinflation" had gripped the trans-Atlantic world, and had so looted it that nothing could be done to preserve the dominant money system; It would have to be reorganized from the top down, utilizing Franklin Roosevelt's New Deal-era Glass-Steagall Act to begin the process of bank reorganization. He warned in January 2001 of the danger of a violent terrorist attack on one or more American cities, placing this warning within the context of reviewing why and how the financial system had entered a phase of a "high-tech bubble" during 1999–2000.

LaRouche spoke of a "Reichstag Fire" possibility in light of the emerging ungovernability of the United States, under conditions of deepening economic ruin. And, as with his May 1987 forecast of a collapse of the stock market in October of 1987, LaRouche stated on

July 25, 2007, one year before the Lehman Brothers/AIG meltdown of September 2008:

> The world monetary financial system is actually now currently in the process of disintegrating. There is nothing mysterious about this; I've talked about it for some time, it's been in progress, it's not abating. What's listed as stock values and market values in the financial markets internationally is bunk! They are purely fictitious beliefs. There *is* no truth to it; the fakery is enormous. There is no possibility of a non-collapse of the present financial system—none! It's finished, *now!*
>
> The present financial system cannot continue to exist under any circumstances, *under any Presidency, under any leadership, or any leadership of nations.* Only a fundamental and *sudden change* in the world monetary financial system will prevent a general, immediate chain-reaction type of collapse. At what speed we don't know, but it will go on, and it will be *unstoppable.* And the longer it goes on before coming to an end, the worse things will get.

LaRouche, as evidenced from the above forecast, produced at 84 years of age, continued to be uniquely productive. At the turn of the millennium, LaRouche spearheaded a movement to recruit youth—a movement which became so successful that the Democratic Party in various parts of the country even attempted to co-opt it. Thousands of youth went through this educational process. Groundbreaking contributions in the presentation of the work of physicist Johannes Kepler, in the practice of *bel canto* Classical singing both for general secondary school education and as an antidote to cultural self-degradation, and the presentation of American history, including American current history (rather than "current events" or the even more degrading term, "news"), in video format, such as the documentary *1932*, were produced by the LaRouche Youth Movement.

From the time of his emergence as a public figure over fifty years ago, the only tragedy that characterized Lyndon LaRouche's life, is that he was never permitted to carry out, either as President or as an adviser to the serving President, the economic reforms that would have improved the lives of tens of millions of Americans and hundreds of millions around the world.

Although Lyndon LaRouche has many friends who were leaders in the fields of science, music, economy, and politics, his greatest friends, apart from his wife, Helga, were the forgotten men and women of America and other countries.

If you wish to educate a president, recruit a youth movement! Mexican President José López Portillo later reflected that his initial attraction to LaRouche's ideas came via his contact with the youth movement that LaRouche had mobilized in Mexico—youth who were both patriots and world citizens. Such youth movements, motivated by the most profound ideas, have always been a hallmark of LaRouche's intervention into world strategy. In this photo, LaRouche converses with young participants at a conference in Reston, Virginia.

In the Garden of Gethsemane

by Lyndon LaRouche

A prophet is not without honor, save in his own country.
Matthew 13:57

Those of us who find ourselves in Gethsemane—a Gethsemane where we are told that we must take a role of leadership with our eye on Christ on the Cross—often experience something which, unfortunately, most people do not. We tend to look at things from a different standpoint. Before trying to situate how I see the recent period, and the period immediately before us, I should try to communicate what my viewpoint is, a viewpoint which I know is shared in some degree of very close approximation by everyone who has gone to Gethsemane with the view of the Cross in his eyes, saying, "He did it, I am now being told that I must, too, walk in His way."

What I suggest often, in trying to explain this to a person who has not experienced it, is to say: "Imagine a time 50 years after you're dead. Imagine in that moment, 50 years ahead, that you can become conscious and look back at the entirety of your mortal life, from its beginning to its ending. And, rather than seeing that mortal life as a succession of experiences, you see it as a unity. Imagine facing the question respecting that mortal life, asking, "Was that life necessary in the total scheme of the universe and the existence of mankind, was it necessary that I be born in order to lead that life, the sum total of that number of years between birth and death? Did I do something, or did my living represent something, which was positively beneficial to present generations, and implicitly to future generations after me? If so, then I should have walked through that life with joy, knowing that every moment was precious to all mankind, because what I was doing by living was something that was needed by all mankind, something beneficial to all mankind."

If I am wise, then 50 years after my death, in looking back at my mortal life, I know that from the beginning with my birth, to the end with my death, that my truest self-interest was the preservation and enhancement of that which made my having lived important to those around me and those who came after me.

That is the beginning, I think, of true wisdom; that is the beginning of the Passion, which sometimes enables each of us when called to walk through our own peculiar kind of Gethsemane. It is from this standpoint, that the mind of an individual such as our own, can efficiently comprehend history in the large.

A second point, which I often raise, I think is essential to understand the few simple observations I have to make here. It is that, in human reason, in the power, for example, to effect a valid, fundamental scientific discovery, which overturns, in large degree, previous scientific opinion, we see a fundamental distinction between man and all beasts. This power of creative reason, typified by the power to make a valid, fundamental scientific discovery, and also the power to transmit and to receive such a discovery, is that which sets man apart from and above the beasts.

The emotion associated with that kind of human activity, whether in physical science, in the development of creative works or performance of creative works of classical culture or simply in the caring for a child to nurture that quality of potential for discovery in the child, is true love. Creative activity is human activity, and the emotion associated with that kind of activity, is true love.

We start from that and say that society must be based on these considerations, that. every human being, being apart from and above the animals, has the right and the obligation to live an important life. Every human being has the right to do something, such that if one looked back 50 years after the death of that person at his or her whole mortal life, one could have said, that life was necessary to all humanity. At the same time, one could distinguish some use of this creative power of reasoning as the activity which made that life important, simply, sometimes, the development of that creative power.

We have, in the entirety of the approximately 2,500 years of Western European history, which includes the history of the Americas, two conflicting views of mankind. One view shares more or less the standpoint I've just identified: We view the human individual as bearing the divine spark of potential for reason, as a sacred life; a spark of reason which must be developed by society, nurtured by society, given opportunity for fruitful expression by society; a quality of activity whose good works must be adopted by society, protected by society, and preserved by society, for the benefit of present and

future generations. That is the republic, the republic as conceived by Solon's constitution of Athens—a notion of republic, which, in our time, is made nobler by the Christian understanding, which transforms and elevates the contributions of Solon and Socrates after him.

On the other side, there is the conception of Sparta, a privileged oligarchy, brutalizing the Helots, the slaves, the so-called lower classes. That, too is a model society, not a republic, but an oligarchy.

The struggle between these two views of mankind is epitomized by the struggle between President and General George Washington, on the one side, and King George III on the other. George Washington was a soldier and statesman of the republic, not a perfect one, but a good one. On the opposite side was poor King George III, the puppet of the evil Earl of Shelbourne, and the epitome of oligarchism, the heritage of Sparta. The tradition of King George III, which deems that some men must be kept slaves, is an oligarchical view, which hates the idea of the equality of the individual in respect to the individual human being's possession of that divine spark, the individual human being's right to the development of that spark, the nurture of its activity, and the defense and perpetuation of its good works.

Such is the conflict. In our time, the great American Republic, by virtue of the cultivation of ignorance and concern with smallness of mind, and neglect of the importance of what comes after us in the living of our mortal lives, has been so undermined, degraded, and corrupted, that we as a nation no longer are the nation we were conceived to be, but instead have become a nation brain-drained in front of our television sets, thinking with greater passion about mere spectator sports or mere television soap-opera than we do about urgent events in real life. We are a nation seeking gratification in drugs, in sordid forms of sexual activity, in other sordid entertainments, in that kind of pleasure-seeking, which echoes the words Sodom and Gomorrah.

And so, oligarchism, that which George III of England represented back in the eighteenth century, has taken over and rules the land which was once George Washington's.

What this leads to is this. Today, there is a great revolution around the world against tyranny in all forms. So far, this revolution has manifested itself within the communist sector against communist tyrannies. But it is coming here, too. Wherever the divine spark of reason is being crushed by oligarchical regimes, with all their cruelties, the divine spark of reason within human beings inspires them to arise, to throw off the tyranny—not out of anger and rage against tyranny, but because the divine spark of reason in each person must be affirmed. We seek not merely to be free from oligarchy; we seek to be free from oligarchy, because not to do so would be to betray the divine spark of reason in ourselves and in others.

The secret of great revolutions, of great civil rights movements, as Dr. King's example illustrates, is this capacity, which the Greek New Testament called agapē, which Latin called caritas, which the King James version of the Bible calls charity, which we otherwise know as love. Whenever this power of love, this recognition of that divine spark, setting us above the beasts, prevails, wherever people can approximate that view of the sum total of their lives, as if from 50 years after their deaths, whenever movements arise which, out of love, produce people who are willing, not fruitlessly, but for a purpose, to lay down their lives, so that their lives might have greater meaning, for this purpose—there you have the great revolutions of history.

If we were to project events on the basis of what is taught in the schools about revolutions and other struggles of the past, then the human race at present were doomed. If we say that people struggle against this and that oppression, and so forth, and out of rage or whatnot, overthrow their cruel oppressor, we should lose; the human race would lose. However, if we touch the force of love, the spark of divine reason, we unleash a force, a creative force, a divine force, which is greater than any adversary, and we win. Those revolutions, which are based upon the appeal to this divine spark of reason within the individual, prevailed. Those which worked otherwise produced abominations, or simply failed.

Yes, we must struggle against injustice. But it is not enough to struggle out of anger. We must struggle out of love. And that we learn best, who have had to walk as leaders of one degree or another, through our own Gethsemane, with the image of the Cross before us.

That is the best I can say. I might say it better, but what I try to say with these poor words, is the best I can say summarily, on the subject of current history. I believe, that the great upsurge of humanity, implicit in the optimism I express, is now in progress. I am persuaded that we shall win, provided that each of us can find in ourselves, that which makes us the right arm of the Creator, a man, a woman of providence, within the limits of our own capacities and opportunities.

Lyndon H. LaRouche, Jr.
Dictated from prison
Rochester, Minnesota
January 17, 1990

Memorial Program

Introduction – *Dennis Speed*

Prologue

Lyndon LaRouche in His Own Words
Dennis Speed, *narrator*

Hall Johnson (arr.): "When I Was Sinkin' Down"

Hall Johnson (arr.): "I Don't Feel No-Ways Tired"
Reginald Bouknight, *tenor soloist*

Schiller Institute Festival Chorus
Diane Sare, *director*

J.S. Bach: "Jesu, meine Freude," BWV 227
Schiller Institute Festival Chorus
Andrés Vera, *violoncello*
Bruce Director, *contrabass*
John Sigerson, *director*

INTERMISSION

The Third Trial of Socrates
Dennis Speed, *narrator*

Roland Hayes: "They Led My Lord Away"
Elvira Green, *alto*

Roland Hayes: "Crucifixion"
Frank Mathis, *baritone*

Johannes Brahms: "Dem dunkeln Schoß der heil'gen Erde"
Schiller Institute Festival Chorus
John Sigerson, *director*

Ludwig van Beethoven: Sonata for Violonello and Piano, Op. 69

I. *Allegro ma non tanto*
II. *Scherzo*
III. *Adagio cantabile*
IV. *Allegro vivace*

Andrés Vera, *violoncello*
My-Hoa Steger, *piano*

INTERMISSION

Ludwig van Beethoven: "Adelaide," Op. 46
John Sigerson, *tenor*
Margaret Greenspan, *piano*

Johannes Brahms:
"Immer leiser wird mein Schlummer," Op. 105, No. 4
Elvira Green, *alto*
My-Hoa Steger, *piano*

The Triumph of Lyndon LaRouche
Dennis Speed, *narrator*

Epilogue

Robert Schumann:
Mit Myrthen und Rosen, Op. 24, No. 9
John Sigerson, *tenor*
Margaret Greenspan, *piano*

Wolfgang Amadeus Mozart: "Ave verum corpus," K. 618
To be sung by everyone

J.S. Bach: Chorale:
"Wenn ich einmal soll scheiden" from *St. Matthew Passion*
Schiller Institute Festival Chorus

"Taps" for Lyndon H. LaRouche, Jr.
David Detwiler, *trumpet*

Johann Sebastian Bach: *Jesu, meine Freude*, BWV 227

1.
Jesu, meine Freude,
meines Herzens Weide,
Jesu, meine Zier!

Ach wie lang! ach lange
ist dem Herzen bange,
und verlangt nach dir!

Gottes Lamm, mein Bräutigam,
außer dir soll mir auf Erden
nichts sonst Liebers werden.

2.
Es ist nun nichts Verdammliches an denen,
die in Christo Jesu sind,
die nicht nach dem Fleische wandeln,
sondern nach dem Geist.
(*Röm. 8:1)*

3.
Unter deinem Schirmen
bin ich vor den Stürmen
aller Feinde frei.

Laß den Satan wittern,
laß den Feind erbittern,
mir steht Jesus bei.

Ob es itzt gleich kracht und blitzt,
ob gleich Sünd und Hölle schrecken:
Jesus will mich decken.

4.
Denn das Gesetz des Geistes,
der da lebendig machet in Christo Jesu,
hat mich frei gemacht von dem Gesetz
der Sünde und des Todes.
(*Röm. 8:2)*

5.
Trotz dem alten Drachen,
Trotz des Todes Rachen,
Trotz der Furcht dazu!

Tobe, Welt, und springe
ich steh hier und singe
in gar sichrer Ruh.

1.
Jesus, my joy,
my heart's pasture,
Jesus, my adornment!

Oh, how long! how long
has this anxious heart
yearned for thee!

Lamb of God, my bridegroom,
apart from thee, nothing other on Earth
shall be more dear to me.

2.
There is therefore now no condemnation
to them who are in Christ Jesus,
who walk not after the flesh,
but after the Spirit.
(*Romans 8:1)*

3.
Under your shelter,
I am free from the storms
of all enemies.

Let Satan threaten,
let the enemy rage:
Jesus is at my side.

Though lightning cracks and flashes,
though sin and hell terrify me,
Jesus will protect me.

4.
For the law of the Spirit
of life in Christ Jesus
hath made me free from the law
of sin and death.
(*Romans 8:2)*

5.
Defy the old dragon,
defy the jaws of death,
defy the fear of them!

Rage, o world, and quake:
Here I stand, and sing
securely and in peace!

Gottes Macht hält mich in acht;
Erd' und Abgrund muß verstummen,
ob sie noch so brummen.

6.
Ihr aber seid nicht fleischlich, sondern geistlich,
so anders Gottes Geist in euch wohnet.
Wer aber Christi Geist nicht hat,
der ist nicht sein.
(*Röm. 8:9*)

7.
Weg mit allen Schätzen!
Du bist mein Ergötzen,
Jesu, meine Lust!

Weg, ihr eitlen Ehren,
ich mag euch nicht hören,
bleibt mir unbewußt!

Elend, Not, Kreuz, Schmach und Tod
soll mich, ob ich viel muß leiden,
nicht von Jesu scheiden.

8.
So aber Christus in euch ist,
so ist der Leib zwar tot um der Sünde willen;
der Geist aber ist das Leben
um der Gerechtigkeit willen.
(*Röm. 8:10*)

9.
Gute Nacht, o Wesen,
das die Welt erlesen,
mir gefällst du nicht!

Gute Nacht, ihr Sünden,
bleibet weit dahinten,
kommt nicht mehr ans Licht!

Gute Nacht, du Stolz und Pracht!
Dir sei ganz, du Lasterleben,
gute Nacht gegeben.

10.
So nun der Geist des,
der Jesum von den Toten auferwecket hat,
in euch wohnet, so wird auch derselbige,
der Christum von den Toten auferwecket hat,
eure sterbliche Leiber lebendig machen,
um des willen, daß sein Geist in euch wohnet.
(*Röm 8:11*)

God's might watches o'er me;
Earth and abyss must be silent,
however much they grumble.

6.
But ye are not in the flesh, but in the Spirit,
if so be that the Spirit of God dwell in you.
Now if any man have not the Spirit of Christ,
he is none of his.
(*Romans 8:9*)

7.
Away with all earthly treasures!
You are my delight,
Jesus, *my* pleasure!

Away, you vain glories,
I'll listen to none of you;
begone from my consciousness!

Distress, misery, torture, languishing, and death:
however much I must suffer them,
they shall not tear me from Jesus.

8.
And if Christ be in you,
the body is dead because of sin;
but the Spirit is life
because of righteousness.
(*Romans 8:10*)

9.
Good-night, o creature
who has chosen the world,
you please me not!

Good-night, you sins,
stay far behind me,
come no longer into the light!

Good-night, pride and pomp!
And to you, life of iniquity,
a special good-night!

10.
But if the Spirit of Him
that raised up Jesus from the dead
dwell in you,
he that raised up Christ from the dead
shall also quicken your mortal bodies
by His Spirit that dwelleth in you.
(*Romans 8:11*)

11.
Weicht, ihr Trauergeister,
denn mein Freudenmeister,
Jesus, tritt herein.

Denen, die Gott lieben,
muß auch ihr Betrüben
lauter Zucker sein.

Duld' ich schon
hier Spott und Hohn,
dennoch bleibst du auch im Leide,
Jesu, meine Freude.

11.
Stand aside, you mourning-spirits,
for my joy-master,
Jesus, is entering in.

To those who love God,
even their sadness
must be as pure sugar!

Though I suffer
mockery and derision here,
yet even in my sorrow shall
you, Jesus, remain my joy.

Johannes Brahms: "Dem dunkeln Schoß der heil'gen Erde"

(*from Friedrich Schiller's "Song of the Bell"*)

Dem dunkeln Schoß der heil'gen Erde
Vertraut der Sämann seine Saat
Und hofft, daß sie entkeimen werde
Zum Segen, nach des Himmels Rat.
Noch köstlicheren Samen bergen
Wir trauernd in der Erde Schoß,
Und hoffen, daß er aus den Särgen
Erblühen soll zu schönerm Los.

To the dark bosom of hallowed soil
The sower entrusts his seed,
And hopes that it will grow
Into a blessing, as Heaven sees fit.
Far more precious seed do we now
Tuck, mourning, into the earth's bosom,
And hope that, from those coffins,
It shall blossom to a more beautiful destiny.

Ludwig van Beethoven / Friedrich von Matthisson: "Adelaide"

Einsam wandelt dein Freund im Frühlingsgarten,
Mild vom lieblichen Zauberlicht umflossen,
Das durch wankende Blütenzweige zittert,
Adelaide!

In der spiegelnden Flut, im Schnee der Alpen,
In des sinkenden Tages Goldgewölken,
Im Gefilde der Sterne strahlt dein Bildnis,
Adelaide!

Abendlüfte im zarten Laube flüstern,
Silberglöckchen des Mais im Grase säuseln,
Wellen rauschen und Nachtigallen flöten:
Adelaide!

Einst, o Wunder! entblüht auf meinem Grabe
Eine Blume der Asche meines Herzens;
Deutlich schimmert auf jedem Purpurblättchen:
Adelaide!

Alone your friend wanders in the Spring garden,
mildly encircled by magic light
that quivers through swaying, blossoming boughs:
Adelaide!

In the mirroring stream, in the snow of the Alps,
in the dying day's golden clouds,
in the fields of stars, your image shines:
Adelaide!

Evening breezes whisper in the tender leaves,
silvery lilies-of-the-valley rustle in the grass,
waves murmur and nightingales pipe:
Adelaide!

One day, o wonder! upon my grave will bloom
a flower from the ashes of my heart;
and clearly on every purple leaf will gleam:
Adelaide!

Johannes Brahms / Hermann Lingg
"Immer leiser wird mein Schlummer"

Immer leiser wird mein Schlummer,
Nur wie Schleier liegt mein Kummer
Zitternd über mir.
Oft im Traume hör' ich dich
Rufen drauß vor meiner Tür:
Niemand wacht und öffnet dir,
Ich erwach' und weine bitterlich.

Ja, ich werde sterben müssen,
Eine Andre wirst du küssen,
Wenn ich bleich und kalt.
Eh' die Maienlüfte wehn,
Eh' die Drossel singt im Wald:
Willst du mich noch einmal sehn,
Komm, o komme bald!

My slumbers grow ever ligher;
Only like a thin veil does my grief rest
Upon me, trembling.
Often, I hear you in my dreams,
Calling from outside my door:
No-one stayed up to let you in;
And I wake up, and cry bitter tears.

Yes, I shall have to die—
You'll be kissing another
While I lie pale and cold.
Before the May breezes waft,
Before the thrush sings in the wood:
If you wish to see me once again,
Come, oh, come soon!

Robert Schumann / Heinrich Heine:
"Mit Myrthen und Rosen," Op. 24, No. 9

Mit Myrten und Rosen, lieblich und hold,
Mit duft'gen Zypressen und Flittergold,
Möcht' ich zieren dies Buch wie 'nen Totenschrein,
Und sargen meine Lieder hinein.

O könnt' ich die Liebe sargen hinzu!
Auf dem Grabe der Liebe wächst Blümlein
der Ruh',
Da blüht es hervor, da pflückt man es ab, —
Doch mir blüht's nur, wenn ich selber im Grab.

Hier sind nun die Lieder, die einst so wild,
Wie ein Lavastrom, der dem Ätna entquillt,
Hervorgestürtzt aus dem tiefsten Gemüt,
Und rings viel blitzende Funken versprüht!

Nun liegen sie stumm und totengleich,
Nun starren sie kalt und nebelbleich,
Doch aufs neu die alte Glut sie belebt,
Wenn der Liebe Geist einst über sie schwebt.

Und es wird mir im Herzen viel Ahnung laut:
Der Liebe Geist einst über sie taut;
Einst kommt dies Buch in deine Hand,
Du süßes Lieb im fernen Land.

With myrtle and roses, lovely and precious,
With fragrant cypresses and gold tinsel,
I would decorate this book as it were a coffin,
And bury my songs inside.

Oh, if only I could bury my love there, too!
On the grave of love grows a blossom of peace;
It blooms, and then someone plucks it, —
Yet for me it will only bloom whem I'm lying in my
grave.

Here, then, are the songs which, once so wild,
Like a stream of lava that flowed from Etna,
Burst forth from the depths of my heart,
Spewing glittering sparks 'round about!

Now they lie mute and death-like,
Now they stare coldly, pale as mist;
Yet the old glow will revive them afresh,
Once the spirit of love hovers o'er them.

And in my heart much premonition speaks:
The spirit of love will someday thaw them;
Someday this book will come into your hands,
You, my sweet love, in a distant land.

Dann löst sich des Liedes Zauberbann,
Die blaßen Buchstaben schaun dich an,
Sie schauen dir flehend ins schöne Aug',
Und flüstern mit Wehmut und Liebeshauch.

Then shall the songs' magic spell be unleashed,
And those pale letters shall gaze at you;
They'll gaze, beseeching, into your lovely eyes,
And whisper, with sadness, and a sigh of love.

Wolfgang Amadeus Mozart: "Ave verum corpus"

Ave, ave verum corpus
natum de Maria virgine,
vere passum immolatum
in cruce pro homine.

Hail, hail true body,
born of the virgin Mary,
truly having suffered sacrifice
on the cross on behalf of man.

Cujus latus perforatum
unda fluxit et sanguine,
esto nobis prægustatum
in mortis examine.

Whose pierced side
trickled water and blood,
be thou for us a foretaste
in the test of death.

J.S. Bach: Chorale: "Wenn ich einmal soll scheiden"

Wenn ich einmal soll scheiden,
So scheide nicht von mir!
Wenn ich den Tod soll leiden,
So tritt du denn herfür.
Wenn mir am allerbängsten
Wird um das Herze sein,
So reiß' mich aus den Ängsten
Kraft deiner Angst und Pein.

When one day I must depart,
So part thou not from me!
When I'm to suffer death,
So intercede for me!
When the extremity of terror
Crowds 'round my heart,
Wrest me away from those fears,
By strength of *thy* fear, *thy* agony.

Schiller Institute Festival Chorus

Soprano 1:
Lisa Bryce
Alicia Cerretani
Maria Channon
Sarah Ciampini
Judy Clark*
Michelle Erin
Judith Mosely*
Stephanie Nelson
Jen Pearl
Gabriela Ramirez-Carr

Soprano 2:
Megan Beets
Susan Bowen
Rachel Brown
Margaret Greenspan
Karen Nafziger
Isabel Ramonet*
Malene Robinson
Amy Smith*
My-Hoa Steger

Alto:
Asuka Burke
Jenny Burns
Cloret Ferguson*
Nancy Guice
Meghan Ogden
Suzanne Rose*
Ema Reuter
Lenore Sanders*
Diane Sare*
Margaret Scialdone

Tenor:
Reginald Bouknight
Carlo Concha-Zea
John Covici*
Bill Ferguson*
Stuart Lewis*
Benjamin Lylloff
Philip Mott*
Arthur Murphy
Bill Roberts
Myles Robinson*
Christopher Sare
John Calvin Smith

Bass:
Robert Bowen*
Ian Brinkley
Richard Burden*
Tobias Faku
Richard Freeman
Elliot Greenspan*
Roger Ham
Marcel Lutece*
Frank Mathis
Kevin Pearl*
Jason Ross*
Rick Sanders
John Scialdone
David Shavin
Costas Tsourakis

** Brahms and chorale*

For the Exoneration of the Most Beautiful Soul in American History

by Helga Zepp-LaRouche

There is no one in the history of the United States to my knowledge, for whom there is a greater discrepancy between the image crafted by the neo-liberal establishment and the so-called mainstream media, through decades of slanders and covert operations of all kinds, and the actual reality of the person himself, than Lyndon LaRouche. And that is saying a lot in the wake of the more than two-year witch hunt against President Trump. The reason why the complete exoneration of Lyndon LaRouche is synonymous with the fate of the United States, lies both in the threat which his opponents pose to the very existence of the U.S.A. as a republic, and thus for the entire world, and also in the implications of his ideas for America's future survival.

Naturally, most people will think that I, as Lyndon LaRouche's widow after 41 years of marriage, cannot be objective in my views about him. Nevertheless, I say: Lyn was the most creative person of his age. There was virtually no important field of knowledge in which he could not measure up to or excel the best experts—be it in science, Classical music and poetry, history, or philosophy. He was one of the few economists worldwide who actually deserve that title, because he placed "physical economy" as it had been developed by Leibniz, onto a scientific basis, founding it on the theories of Bernhard Riemann, Vladimir Vernadsky, and Albert Einstein. His analysis of the international monetarist financial system was based on this theory of physical economy, which enabled him to precisely forecast all the major economic disasters since the 1950s.

As early as 1975, he designed a new international credit system, the International Development Bank, which he elaborated over the years into a New Bretton Woods system. For the past 50 years he has taken the lead in drawing up comprehensive development and industrialization programs for five continents, which today resonate in the extension of the New Silk Road into the World Land-Bridge, which 126 nations have now joined. Beginning in 1976, he ran for U.S. President a total of eight times, seven of them as a Democrat. These were not isolated election campaigns, but rather a unified attempt to free not just the Presidency itself, but also the institution of the Presidency as the keystone of the American System fought for and won by the War of Independence, from control by the British Empire under which it had fallen, by and large, since the death of Franklin Roosevelt.

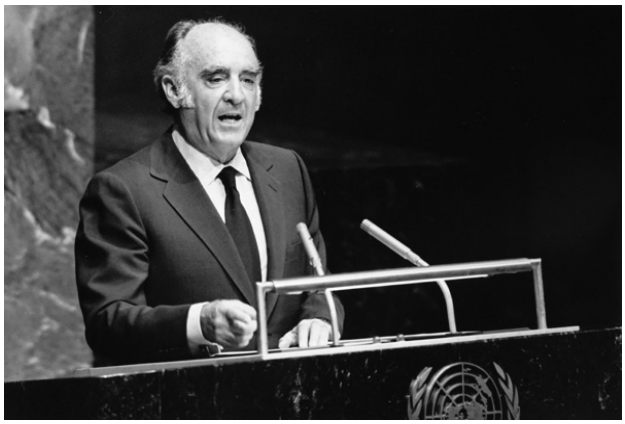
Elements of the apparatus, often misleadingly referred to as the "Deep State" (which in reality is the deep penetration of the American institutions by the British Empire's secret services) already had LaRouche

on their radar in the 1960s, due to his nonconformist way of thinking. But it was beginning in 1982 that this apparatus orchestrated a campaign against him, using the same method as the "Russiagate" operation against President Trump. In the eyes of this Anglophile establishment, LaRouche had crossed the Rubicon: Not only had he proposed strategic concepts to solve the Pershing-II SS20 Medium-Range Rocket Crisis, and the global financial crisis, but a number of nations' heads of state were even beginning to implement these concepts.

Lyndon LaRouche speaks with future President Ronald Reagan at a candidates' forum in Concord, New Hampshire during the 1980 presidential election campaign. Following Reagan's election, LaRouche and his representatives were brought in for meetings on the subject of space-based directed energy missile defense and related scientific policies, with top advisors on the National Security Council and cabinet-level officials in the administration, exploring a new strategic doctrine for joint US–USSR missile defense. On March 23, 1983, President Reagan shocked the world by announcing what he called the Strategic Defense Initiative (SDI), "rendering nuclear weapons impotent and obsolete." The policy unveiled in this historic announcement had been discussed for months in back-channel negotiations with Soviet representatives, which LaRouche had conducted personally at the behest of leading members of Reagan's national security team.

1982–1983 Shocks Begin

On September 1, 1982, when former Mexican President López Portillo implemented elements of LaRouche's plan for the economic integration of Latin America, "Operation Juárez," and introduced capital controls to stop capital flight out of the peso, absolute panic gripped Wall Street for 30 minutes. The fear was that Latin America would set off the "debt bomb," thereby forcing a reorganization of debt payments. At the same time, with the Reagan Administration's consent, LaRouche entered into back-channel negotiations with Moscow to explore the possibility of a new strategic agreement. His proposal to replace NATO's concept of "mutually assured destruction" (MAD) with a joint neutralization of nuclear weapons and "mutually assured survival," was essentially declared official U.S. policy by President Reagan one year later, on March 23, 1983. In the same period, LaRouche met with India's Prime Minister Indira Gandhi, who intended to implement his proposed program for a 40-year development perspective for India.



After meeting with Lyndon LaRouche on May 27, 1982, Mexican President Jose Lopez Portillo addresses the United Nations on October 1, 1982, calling for a "debt bomb" for Third World nations and the creation of a New International Economic Order. He declared: "The most constant concern and activity of Mexico in the international arena, is the transition to a New Economic Order... Let us not continue in this vicious circle: it could be the beginning of a new medieval Dark Age, without the possibility of a Renaissance... We cannot fail. Not only the heritage of civilization is at stake, but also the very survival of our children, of future generations, and of the human species."

The British imperial powers regarded these initiatives—the effort to implement a permanent peace policy with Russia, and the concept of overcoming the underdevelopment of the developing sector through concrete programs for industrialization—as existential threats to their system. On August 27, 1982, the British government sent a letter to the FBI demanding that an investigation of LaRouche be opened. Even though this letter's text is still classified, the response of then-FBI Counterintelligence Chief James Nolan should remind us of the fraudulent nature of the allegations by Comey,

Clapper, Brennan, and company against Trump. Nolan wrote that it is "entirely plausible" that the Soviets were using LaRouche to promote "Soviet foreign policy objectives." From January 1983 onward, the aforementioned apparatus was thus set into motion against LaRouche by Henry Kissinger and his accomplices on the Foreign Intelligence Advisory Board, under the full protection and guidance of then-Vice President George H.W. Bush. In 1986, after representatives of the LaRouche wing of the Democratic Party won the Democratic primary for Lieutenant Governor and Secretary of State in Illinois, and after the same Robert S. Mueller of later Trumpgate fame had taken over the persecution of LaRouche, the attacks escalated.

On October 6, 1986, four hundred FBI agents and security forces, with armored cars and helicopters, launched a raid on LaRouche's offices and residence. One of the agents later admitted that the objective had been to kill LaRouche in the course of this assault, which was only prevented by an intervention from President Reagan's White House. Former Attorney General Ramsey Clark later called the subsequent legal prosecution "a broader range of deliberate and systematic misconduct and abuse of power over a longer period of time in an effort to destroy a political movement and leader, than any other federal prosecution in my time or to my knowledge."

On October 6, 1986, four hundred armed FBI agents and other law enforcement officers in armored cars and helicopters, raided the offices and residences of Lyndon LaRouche and his associates in Leesburg, VA, utilizing shock-and-awe tactics designed to provoke a violent standoff.

Ramsey Clark

Clark also said:

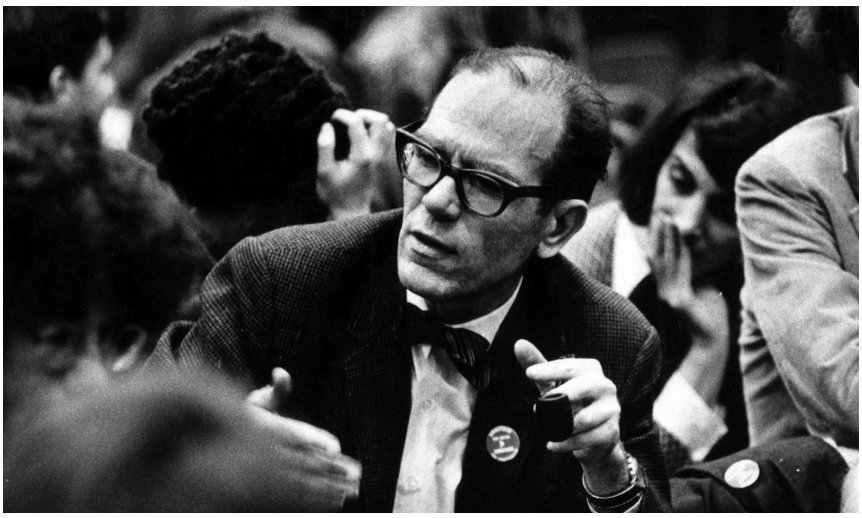
> In what was a complex and pervasive utilization of law enforcement, prosecution, media, and non-governmental organizations focused on destroying an enemy, this case must be number one…
>
> The purpose can only be seen as destroying—more than a political movement, more than a political figure—it is those two; but it's a fertile engine of ideas, a common purpose of thinking and studying and analyzing to solve problems, regardless of the impact on the status quo, or on vested interests. It was a deliberate purpose to destroy that at any cost.

The first trial in Boston collapsed because the defense was able to demonstrate the existence of a dirty operation concerning the government's submission of evidence; after which the very same indictment was used (which is illegal) and reintroduced for "a railroad trial" in the infamous court in Alexandria, Virginia. At this "Freisler trial,"[1] LaRouche was not even questioned, and for an alleged white-collar crime was sentenced to 15 years' imprisonment. This was accompanied by an unprecedented international slander campaign in the mainstream media, supported by private foundations, and used in order to stigmatize LaRouche throughout the entire trans-Atlantic world.

The enormity of this crime against LaRouche lies not only in its violation of the human rights of LaRouche and his associates by depriving them of their freedom—a great blot on the reputation of the United States to this day—but above all, in the fact that these actions prevented the population of the United States and other nations from grappling with LaRouche's ideas without bias and pre-judgment. The implementation of his solutions was forestalled, and it is no exaggeration to state that as a direct result, millions of people have lost their lives, such as in the developing countries, which were unable to industrialize. Since 1976, infrastructure development of the African continent has been among

1. Roland Freisler (1893–1945) was Adolf Hitler's appointee as Judge President of the German Reich's "People's Court" and was infamous for his courtroom rants against "enemies of the state."

my husband's most passionate, heartfelt objectives. A comprehensive plan for Africa was presented for the first time at a conference in Paris and appeared in book form in 1978. The development of Africa was always a core feature of his Presidential campaigns, and was the subject of numerous seminars in many European cities with representatives of African nations.



Lyndon LaRouche organizing students in New York City in 1973. He combined a unique understanding of the relationship between technological progress and economic advancement—informed by his reading of Bernhard Riemann—with an uncompromising morality in fighting for the economic and cultural development necessary to allow all people to reach their greatest human potential.

Rev. Wade Watts

In 1992, as LaRouche, guiltless, sat in prison, Reverend Wade Watts, Executive Director of the Oklahoma State NAACP, wrote in his contribution to the *Festschrift* for LaRouche's 70th birthday:

> He said that if he became President of the United States, he would make the Sahara Desert in Africa bloom like a rose. He said he would build lakes to trap the water when it fell, he would cut canals out from Lake Chad into the Sahara Desert and start an irrigation program. He said he would also cut canals from the Nile River to the Sahara Desert, and they could raise food enough to feed 85% of the entire world. He said he would put tractors over there, combines, bulldozers, and modern farm equipment, and stop those Africans from having to use those old wooden plows and oxen. He said he would start a fertilizer program and rotate the crops and declare war on the pests and control them with a substance that is not harmful to man. He said that the average country that goes into Africa goes in not to help them but to exploit them. I wondered what kind of mind he had. He predicted things in the future that sometimes would come true like a clockwork.

On Sept. 8, 1997, in a contribution for LaRouche's 75th birthday, Reverend Watts recalled:

> You also spoke about Ethiopia and the capital Addis Ababa, and you said only it had paved roads, only 40 miles outside of the capital each way, north, south, east, west, and then it turned into dirt roads and cattle trails. And this was in a time where Ethiopia was in starvation.

Thanks to Chinese investments, conditions have changed; the industrialization of Africa has now gotten seriously under way. But, in the meantime, many children and adults have starved to death, and many refugees have died while attempting to reach Europe. This, too, goes onto the list of charges against LaRouche's persecutors.

But thankfully, the imperial mafia has not been able to fully contain LaRouche's ideas. Even though, over the long life granted to my husband, many of his co-fighters in many nations of the world have already passed away, nonetheless the number of people, both ordinary and influential, who have come into contact with him and his life's work in the course of the last half century is extremely impressive. His ideas flowed through a multitude of channels: speakers and participants at numerous conferences on five continents, addressing various themes—from the need for a new world economic order, to the necessity of a renaissance of Classical Culture. Thousands of prominent people committed themselves to his release from prison and exoneration, including former heads of state and ministers, former chiefs of staff and union leaders, cardinals, bishops, scientists, and artists.

LaRouche's Immortal Legacy

My husband has left behind an enormous body of work, expressing not only his inspiring ideas for the next fifty years of humanity and beyond, but also his groundbreaking scientific, artistic, and philosophical concepts. Their publication will follow as quickly as possible. Yet his impact was, and still is, not through his writings alone, which he worked on with the passion of a genius

Lyndon LaRouche and civil rights heroine Amelia Boynton Robinson, appearing at a conference of the Schiller Institute, founded by Helga Zepp-LaRouche in 1984. Robinson was a founding member of the Schiller Institute and served as its vice president until 2009.

even into old age, often writing sixty to eighty pages a day, ready for print, with all footnotes appended. He also had an enormous, immeasurable effect, not only in public speeches, but above all through personal discussions, whereby often only a single encounter sufficed to permanently affect the life of his discussion partner. Numerous contributions for his decennial birthday *Festschrifts* over the last 30 years, and recently a flood of condolences on the occasion of his passing, reflect the deep effect that he had on many people throughout the world.

For the countless people who had the fortune to know him personally, he opened the way to their own creativity in a manner that only geniuses in history are capable of. "Thank you, you have changed my life," is the message to him in eternity from thousands. Many have indicated that even though without him, they might have known Plato, Augustine, Nicholas of Cusa, Leibniz, Schiller, Bach, Beethoven, Kepler, Gauss, Einstein, or Vernadsky—to name but a few in a long tradition of scientific, philosophic, and artistic ideas which were LaRouche's element—but that these thinkers, poets, and composers would never have become so dear to their hearts without him. Without LaRouche's own in-depth understanding, far removed from any academic narrow-mindedness, and without his own philosophical dimension, they would never have come to know in the same way the essence of the thinking of these great men. It is not an exaggeration to say that LaRouche brought forth a revival and deepening of the understanding of the best traditions of Classical art and of Western civilization's scientific heritage. He was, in the truest sense of the word, a Renaissance man.

In the 1960s, as the "Flower Power" movement assaulted a largely vulnerable population, he recognized that the rock-drug-sex counterculture would destroy society's cognitive potential, and so in 1977 he publicized his warning that the drug epidemic would ruin the United States.

There is not enough space here to point out all the precious insights and discoveries that Lyndon LaRouche bestowed on his contemporaries and posterity. As a representative selection, we name here but a few.

Precious Insights

The great Russian scientist Pobisk Kuznetsov proposed that in the tradition of great discoverers whose scientific breakthroughs were named after them—as for example the ampere, named after the French mathematician and physicist André-Marie Ampère, and the volt, after the Italian physicist Alessandro Volta—so should Potential Relative Population Density, the measure discovered by LaRouche for physical economy, be named the "La" in his honor.

Norbert Brainin, the founder and first violinist of the legendary Amadeus Quartet, told my husband that he not only read his works every day, but wrote to him in prison:

> Somehow I cannot help thinking, in this connection about the revolution in the history of musical composition wrought by Haydn and Mozart in the late 18th Century, and ponder the fact, that there was a time, when Haydn and Mozart were the only people in the world aware of this crucial development, the introduction of this rigorous principle of *Motivführung* (thematic development); the parallel of today being, that now there are also only two people aware of this revolutionary breakthrough, namely you and I. I think this augurs well for the future. With all my love. Yours, Norbert.

Lyndon LaRouche also had that precious quality of "truth-seeking" which Brainin so treasured as the prerequisite for genius—what Friedrich Schiller described as the "philosophical mind," who, Schiller said, loves Truth more than his system. I know of no person to whom the following citation from Schiller's writings on universal history applies more, than to Lyn:

> How entirely differently the philosophical mind comports itself! As meticulously as the bread-fed

Lyndon LaRouche and his close friend Norbert Brainin, founder and first violinist of the legendary Amadeus Quartet. Beginning in 1987, Brainin played numerous "solidarity concerts" dedicated to Lyndon LaRouche, in both the United States and Europe, including at Gaston Hall in Washington, DC and Jordan Hall in Boston. The concerts were performed at the "scientific tuning" of C=256. In Brainin's words, he played these concerts "to draw attention to the imprisonment of Mr. Lyndon LaRouche, to the injustice of it all, to help in this way, and to cheer up his friends in their fight for his release... He's obviously innocent, and it is very obvious to people like me that the reason for his imprisonment is political." He said of his friendship with LaRouche: "He drew my attention to the scientific side of music... I'm very happy to say that Mr. LaRouche seems to like my playing, so he must think that I do things correctly, according to his scientific mind."

scholar distinguishes his science from all others, the latter strives to extend the reach of his own, and to reestablish its bond with the others—reestablish, I say, for only the abstracting mind has set these boundaries, has sundered these sciences from one another. Where the bread-fed scholar severs, the philosophical mind unites. He early convinced himself, that everything is intertwined in the field of understanding as well as in the material world, and his zealous drive for harmony cannot be satisfied with fragments of the whole. All his efforts are directed toward the perfection of his knowledge; his noble impatience cannot rest until all of his conceptions have ordered themselves into an organic whole, until he stands at the center of his art, his science, and until from this position outward he surveys its expanse with a contented look.

New discoveries in the sphere of his activities, which cast the bread-fed scholar down, delight the philosophical mind. Perhaps they fill a gap which had still disfigured the growing whole of his conceptions, or they set the stone still missing in the edifice of his ideas, which then completes it. Even should these new discoveries leave it in ruins, a new chain of thoughts, a new natural phenomenon, a newly discovered law in the material world overthrow the entire edifice of his science, no matter: He has always loved truth more than his system, and he will gladly exchange the old, insufficient form for a new one, more beautiful. Indeed, if no blow from the outside shatters his edifice of ideas, he himself will be the first to tear it apart, discontented, to reestablish it more perfected. Through always new and more beautiful forms of thought, the philosophical mind strides forth to higher excellence, while the bread-fed scholar, in eternal stagnation of mind, guards over the barren monotony of his school-conceptions.

There is no fairer judge of the merits of others than the philosophical mind. Shrewd and imaginative enough to make use of every activity, he is also equitable enough to honor the creation of even the smallest contribution. All minds work for him—all minds work against the bread-fed scholar. The former knows how to transform everything around him, everything which happens and is thought, into his own possession—among thinking minds an intimate community of all goods of the mind is in effect; what is obtained in the kingdom of truth by one is won for all. The bread-fed scholar fences himself in against all his neighbors, whom he jealously begrudges light and sun, and keeps worried watch over the dilapidated barrier which but weakly defends him against victorious reason.

For everything the bread-fed scholar undertakes, he must borrow incentive and encouragement from others; the philosophical mind, in his diligence, finds in his subject matter itself his incentive and reward. How much more enthusiastically can he set about his work, how much more lively will his eagerness be, how much more tenacious his courage and his activity, because for him work rejuvenates itself through work. Even small things become grand under his creative hand, because he always has the grand objective, which they may serve, in view, while the bread-fed scholar sees even in great things only that which is petty. It is not what he does, but how he treats what he does, which distinguishes the philosophical mind. Wherever he may stand and work, he always stands at the center of the whole; and however far the object of his labors may draw him away from his other brothers, he is allied with them, and near them through a harmonically working understanding; he meets them where all enlightened minds find one another.

Music and Poetry

Of all of the many spheres of LaRouche's intellectual activity, Classical music played a very special role. The wonderful contralto Gertrude Pitzinger once performed a rendition of Schumann's "Er, der Herrlichste von allen" in Lyn's honor during a visit to her apartment, which was her poetical and musical way of expressing her appreciation for him. The great tenor Carlo Bergonzi wrote to Lyn on the occasion of Lyn's launching of the campaign to return to the "Verdi tuning," which hundreds of the best singers of the world supported in the 1980s:

> I was glad to meet you last November in Busseto, in the house where Giuseppe Verdi lived, for the presentation of "Canto e Diapason," together with Piero Cappuccilli. Your initiative to go back to scientific tuning is very important for opera, and particular for young singers, which my Academy of Verdi Voices in Busseto is very concerned with.

LaRouche inspired many Classical choruses and orchestras in many countries, and encouraged them to continuously improve, and many young people discovered Classical music because of him. This was a characteristic, just as was his love for Classical poetry, which earned him the admiration of Boleslaw Barlog, the former superintendent of the Berlin Theater and friend of Wilhelm Furtwängler. Infinitely precious were the many *Musikabende* (musical evenings) and workshops with Sylvia Olden Lee, the first African-American vocal coach to be engaged by the Metropolitan Opera, and William Warfield, the American bass-baritone. From their collaboration with LaRouche came the inspiration for the current "Manhattan Project," the founding of choruses across New York City with 1,500 singers. If the U.S. is to come out of its deep moral crisis, which has particularly gripped the younger generation, it is certainly this tradition which must be revived.

The list of things one could say about Lyndon LaRouche is endless. Perhaps the most important is that behind all his multifarious activities was an abiding, boundless love for mankind. He was absolutely selfless and infinitely generous when it came to fostering the creative potential in his fellow man. Today, many of his ideas and programs are about to become reality. His vision of a system of building the global economy so as to create a dignified life for all people on this planet, finds its echo today in China's program for building the New Silk Road—which is not surprising when one considers Benjamin Franklin's enthusiasm for Confucius, and the affinity between the Chinese economic model and Alexander Hamilton's American System. Likewise, the Moon-Mars program recently announced by President Trump, is a clear reflection of the vision which Lyndon LaRouche outlined with his 1986 program, "The Woman on Mars: How a 40-Year Mission to Colonize Mars Would Transform the United States."

As I said at the beginning: There is no greater contrast than what we see between the statesman, economist, scientist, and person Lyndon LaRouche, and the image that the malicious minions of the British Empire paint and spread about him. And consequently, Schiller's characterization from the Prologue of *Wallenstein* applies to Lyn as well: "Confused by the parties' favor and hate, the image of his character has been obscured in history." Schiller is here referring to the defamation of Wallenstein in the Habsburgs' historiography.

Whether this image will be set aright, whether this unprecedented violation of human rights and of freedom will be punished, and whether the citizens of the U.S. and the rest of the world will have unbiased access to Lyndon LaRouche's ideas: these, I am deeply convinced, are what will determine whether peace in the 21st Century can be secured and sustained, and if the United States can once again become a beacon of hope for the entire world.

I appeal to you: Sign and distribute the petition for the complete exoneration of Lyndon LaRouche!

Helga Zepp-LaRouche
April 2019

Join the campaign for the exoneration of Lyndon LaRouche

Add your name here: *bit.ly/lar-exon*